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in favor of the public as must ere long be met in some way, and can in no way so well as by such a movement.

5. The war-system, by its enormous expense, and its various improvements in the means of destroying life and property by wholesale, is killing itself, and is certainly doomed to ultimate suicide. It cannot possibly continue long at the present rate of competition. It must in time bankrupt every government in Europe; and its rulers begin to see that the sooner they stop their mad competition, the better.

A SUGGESTION TO PEACE SOCIETIES.

Finding my name honored with a place among the Directors of the Peace Society, may I suggest a new and somewhat varied turn to its efforts? I wish to see them more effective. I think they have already accomplished a good deal; but far more is yet needed. The Society, composed of men of first-rate talents and merit, and occupying the best vantage-ground that moral principle can afford, has for fifty years kept more or less before the public the evils of the war-system, physical, moral, political and religious, exposing its absurdity, its inefficacy for the ends it professedly seeks, and showing that rational and feasible methods might be devised to answer those purposes as soon as public sentiment shall discard war. The society has, also, been careful to keep its position distinctly before the public, free from dogmas of no-government, and the like, with which it has sometimes been charged. It might have been expected, that, in this land of immediateness, the assiduous labors of such men in such a cause, and with their hands upheld by men of like character in foreign lands would by this time have trained up a generation opposed to war.

Let me not be misunderstood. I would by no means undervalue what has already been accomplished. A great deal has been done, far more than could have been expected from the amount of means used, and yet only a small part of what needs to be done. The good heaven is obviously at work; but still the public aspects are far from being such as might have been expected from communities professing a religion of peace. The effects already produced are indeed worth a hundred-fold more than their cost, and may well prompt to increased and more vigorous efforts.

I would, however, recommend a variation of efforts. I would for the present direct them mainly to the *church*, the Protestant church. The true Church of Christ was, is, and ever will be "the light of the world, the ground and pillar of the truth." It is to this source we must look for success. There is nothing in principle or in practice more inconsistent with Christianity than war. Surely our churches can and must be made to see and feel this, and be induced to act accordingly. The contrast between the laws of Christ's house and the laws of belligerent warfare, ought to be so kept before the church, that the profession of arms, an enlistment in the army or navy, would be regarded as an open renunciation of Christianity not to be tolerated at all.

Christ, presented in Revelation as walking "in the midst of the golden candlesticks, and holding the stars in his right hand," says to his disciples now as then, "I know thy works." His eyes are still as a flame of fire; and his view of all the religion gathered about armies and navies, war chaplains and war prayers, is not less discriminating now than when he pronounced those pretenders to be "Synagogues of Satan."

Pittsford, Vt., 1869.

S. W. BOARDMAN.

We would call attention to the foregoing suggestion of our venerable friend, long a veteran in our cause, and hope it will be heeded especially by Christian ministers and churches. Their apathy on Peace is truly amazing, and proves how widely they have departed from the teaching and example of Christ, his apostles, and the great body of his followers for some three centuries. At that time they used to say, 'I am a *Christian*; I cannot fight.' What do Christians say now?

Archbishop Wheatley says, "War is a great disgrace to civilized men and Christians."

FATHER HYACINTHE ON WAR.

(At the annual meeting of the League of Peace in Paris, last summer, he delivered a long and elaborate speech, translated for the *Bond of Peace*. We condense the substance.)

The International and Permanent League of Peace proposes to act in every way on public opinion; and this is why it appeals to all proper light to illumine and direct it. Among these lights it should place in the front rank the Gospel; and the Gospel I bring for my part in the work of peace; not that Gospel of which bigots in all ages have dreamt, narrow as their own minds and hearts, but that which I have received from Jesus Christ; the gospel which overcomes everything and excludes nothing; which repeats and accomplishes the words of the master: "He who is not against you is for you;" and which, instead of repulsing the hand held out, of itself goes out to meet all just ideas and all honest men.

Let me, before showing in religion and in virtue the best safeguard of peace, review the services which earthly institutions, interests and virtues can render it.

I name, in the first place *institutions*. Perhaps I have erred in so doing, for when one asks himself reflectively what would be the proper institutions to assure the peace of the world, he struggles with ideas so impracticable, that he feels himself touching the region of chimeras. I see hardly an efficient institution except a sovereign international court of justice, having for its object to judge the disagreements which arise among men, and to prevent by observed decrees all bloody collision. The future will perhaps enjoy such an institution. I am one of those who believe so much the more in progress, because they have a more complete faith in the Gospel, in the grace of redemption, in all the supernatural powers placed in the world directly, principally without doubt, to save the souls in it, but also by a necessary and glorious rebound to save the people and the entire humanity. It is possible that in a future more or less distant, our descendants may salute this great Areopagus, which would realize in this part of the continent something of what has been called the United States of Europe. But after all, this is not the day in which I speak, and therefore such an institution could not figure among the efficient barriers that we would oppose to war.

I choose rather to consider two important powers—diplomacy representing governments, and public opinion representing the people. It is the business of diplomacy and the business of public opinion, elevating both to the height of the mission that the will of God and the human conscience have made for them, to oppose insurmountable obstacles to the invasion of this scourge. Let diplomacy, renouncing the spirit as well as the letter of Machiavelli, regret this false science of expedients, and this wicked art of deceptions; let it illumine itself in the grand light of principles; let it inspire itself with the flame of generous sentiments; and soon it shall have established in all the great European centers an international league, a permanent sovereign congress of Peace. But why do I speak alone of Europe, when I hear that from the extremity of Asia, across the crumbling abutments of the great wall, old China sends towards us a son of young America, and requests by her ambassador the honor of being introduced into the union fraternity of civilized nations? It is such diplomacy which surely holds the secrets of the future.

Yet it is more to public opinion that we must turn for our projects of peace. Pascal said: "Opinion is the queen of the world, while force is but the tyrant." It was the dawn of public opinion which scarcely gleamed in the days of Pascal and of Louis XIV. The dawn has heightened since; it touches its noon; and everywhere to-day it reaches towards putting an end to the caprices of personal governments.

Personal governments have had reasons for their existence and usefulness in other ages. There is need in childhood of personal masters and perceptors; but as Paul said, in speaking of regenerated humanity, we are neither children nor slaves, we have the right to enter into possession of our heritage. This is why this is no time for personal governments. It is time for the government of public opinion, for the government of the country by itself; and because all countries cry out and extend